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10. — 1. *Drei Tage in Memphis. Ein Beitrag zur Kenntniss des Volks- und Familienlebens der alten Ägypter.* Von DR. MAX UHLEMANN. Göttingen. 1856. 8vo. pp. 201.  
 2. *The Same.* Translated by E. GOODRICH SMITH. Philadelphia: J. B. Lippincott & Co. 1858. 12mo. pp. 253.

DR. UHLEMANN, though a respectable, is not by any means a remarkable, Egyptologist. His information is obtained almost wholly from sources easily accessible, and we find in his volume no evidence of any original researches as to the monuments of the Nile valley. We doubt, indeed, if he has even been in Egypt. His "Three Days in Memphis" are days of vision. The Göttingen teacher is transported in fancy from that dull university town to the famous capital of the Pharaohs, and under the direction of Horus, the boy-god, is enabled in three days to witness the most familiar scenes and customs of Egyptian life three thousand years ago, to visit the houses of every class, from peasant to prince, to see the court and the camp, the festivals of friendship and of religion, the way of working and the way of rejoicing, to hear legends rehearsed, to know the iniquities of the priesthood, and to assist in the solemn rites of burial. At the same time he never loses his identity, or makes the reader unconscious that all this story is ancient. The whole narrative is didactic and expository, and it moves awkwardly. We are constantly reminded in parentheses, or even without them, of what Champollion and other investigators have revealed, and we find none of that art which in the Arabian tales clothes the ancient stories with the freshness of real life. Dr. Uhlemann has no gift of romance, yet his book is very instructive. The style is pleasant, and not encumbered by the parade of learning, as we might expect a work written with such a purpose would be. The notes at the end contain all needful supplementary information.

The work has been brought within the reach of more readers by a tolerably good English translation. The translation is, however, somewhat too literal, and sometimes the rendering is inexact and careless. In the fifth chapter, for example, where the sanctuary and its ornaments are described, there are half a dozen mistakes in a single paragraph. The word "besüeter" is translated *set*, losing so its beautiful and expressive force. "Hierostolisten" is translated *Hieroskolists*, — a class of individuals whose function is certainly quite different, if we judge it by their name. "Der Gottheiten" is rendered *of the divinity*, changing by the alteration a polytheistic to a monotheistic worship. We read in the translation, "In which, at a later period, also, Antiochus

Epiphanes dedicated a little chapel and was honored as a god." The original reads, "In which a chapel was dedicated to the King Ptolemy Epiphanes, and the same was worshipped as a god." Honors of this kind are usually paid to kings *by others after their death*, and Antiochus was a very different person from Ptolemy, though they happened to have the same Greek surname. The closing line of the paragraph reads, "The vulgar curious can never see the light," which is certainly a school-boy rendering of "gemeine neugier darf nie das Licht schauen."

Sometimes, too, the renderings of the translator are into vulgar and incorrect English. "Brachen wir auf," he translates, *we burst forth*. "Stellten sie auf," he renders, they "*stood them up*," referring to the little balls with which a party is playing. "Much wine is *drank*," is an unaccountable blunder, even on the part of a good proof-reader. We advise any who can procure the original to eschew the translation.

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11. — *Bacon, sa Vie, son Temps, sa Philosophie, et son Influence, jusqu'à nos Jours*. Par CHARLES DE RÉMUSAT, de l'Académie Française. Paris: Didier. 1857. 8vo. pp. 480.

THIS is at once an acute and an eloquent work, admirable as a history, thorough as a criticism, and broadly comprehensive in its philosophical conclusions. It is divided into four books. The First Book, in seven chapters, contains the Life of Bacon. A fairer summary and estimate of the courtier, the philosopher, and the man could not be desired. It is neither philippic nor apology, but sober good-sense, a clear induction from the facts in the case. The Second Book, in four chapters, is an analysis of Bacon's works, especially of his *De Augmentis* and his *Novum Organon*. The statement is clear, condensed, and forcible. The Third Book, also in four chapters, is an impartial examination of this Baconian philosophy, and a criticism of the Inductive Method. The Fourth Book treats successively of the predecessors and contemporaries of Bacon, of his influence in England and on the Continent, of his influence on the eighteenth century, and of the latest transformations and developments of his philosophy. We hardly know where to find, in the same compass, so complete and so liberal a survey. Rémusat has completed in this work the discussion which he began in his Life of St. Anselm of Canterbury.